A U M

We feel that henceforth the supreme governmental power is to be thought. Civilization obeyed force; it will obey the ideal. Henceforth, no other sovereignty than the law for the people, and the conscience for the individual. —VICTOR HUGO

THEOSOPHY

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MAN'S ETHICAL BEING

TO the bewildered, frustrated, desperate men of good will of the twentieth century, Theosophy brings a Master Key to the mystery of human conduct—the psychology of motive. The teaching of the seven principles is but the "physiology" of man's ethical being, the foundation of self-knowledge. Already eclectics of modern learning are groping toward the truths expressed in the doctrine of the septenary constitution. Even the inverted ideas of psychoanalysis betray the reflected light of occult conceptions. Like the mid-century forerunners of H. P. B.—Balzac, Lévi, and the Transcendentalists and Spiritualists of America—there are today those who peer unceasingly into the darkness of the unknown. Some of them are cautious in their speculations, withheld from dogmatizing and crusading by an inward intuition of the incompleteness of their knowledge, but of others it must again be said that they

> had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind.

Theosophists are not armed with fascinating personalities, nor with any other of the attractions that bring crowds of believers and followers, but in comparison with the fragmentary psychological knowledge of the modern world, the teachings, the impersonal ideas theosophists bear to their fellows, are "the whole truth that lies behind." The opportunity for the spread of that truth is equalled only by the responsibility of its knowers, rather learners, to make it more widely accessible.

There is little hope of winning over to Theosophy the prophets of partial truth. Intoxicated by their own limited perceptions, they have no ear for anything else. But the mass of men, those who are swayed first this way, then that, and who must finally choose a course which they hope will be the right one—to these the philosophy of Theosophy should become their long-sought beacon.

This is an "era of disenchantment and rebuilding." Iconoclasts are freeing men's minds from yesterday's intellectual idols; world events, whose impact is striking at the moral nature of man as never before, demand a solution that goes beyond the formularies of politicians and economists; the mysteries of the psychic world press upon the race, beckoning with the double-edged sword of unexplained wonder. Where shall suffering humanity find light and support, if not in the truths of Theosophy?

First things first: "Ethics sink into and take hold of the real man—the reincarnating Ego." The teachings of the principles, of Reincarnation and Karma, are the scientific support of the Ethics of Theosophy. From these ideas men can learn to understand themselves, and thus to judge and control their actions. From their truth will arise the burning conviction that is needed to nucleate into centers of universal brotherhood the unguided but benevolent men everywhere in the world.

SPREADING IDEAS

It is because there are those in the world desirous of helping humanity to proceed further, that we are not worse off. Often the ideas given out by men in high places are not the result of their own cogitations, although thought to be such. Many an idea is received by those who have the ear of the public, who speak and will be heard, from Those with a far deeper knowledge of the issues at stake, yet whose voices would not be heard at all. So, though there may seem to be little action on the part of Theosophical disciples, there is much action on inner planes of being, and that action never but for the benefit of humanity. If only once any considerable number of persons could take the true position and act from the true nature, right ideas would soon spread all over the earth. —R. C.

LODGES OF MAGIC

"When fiction rises pleasing to the eye,
Men will believe, because they love the lie;
But Truth herself, if clouded with a frown,
Must have some solemn proofs to pass her down."

CHURCHILL.

ONE of the most esteemed of our friends in occult research, propounds the question of the formation of "working Lodges" of the Theosophical Society, for the development of adeptship. If the practical impossibility of forcing this process has been shown once, in the course of the theosophical movement, it has scores of times. It is hard to check one's natural impatience to tear aside the veil of the Temple. To gain the divine knowledge like the prize in a classical tripos, by a system of coaching and cramming, is the ideal of the average beginner in occult study. The refusal of the originators of the Theosophical Society to encourage such false hopes, has led to the formation of bogus Brotherhoods of *Luxor* (and Armley Jail?) as speculations on human credulity. How enticing the bait for gudgeons in the following specimen prospectus, which a few years ago caught some of our most earnest friends and Theosophists.

"Students of the Occult Science, searchers after truth, and Theosophists who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDU MAHATMAS, are cordially invited to send in their names to . . . . , when, if found suitable, they can be admitted, after a short probationary term, as Members of an Occult Brotherhood, who do not boast of their knowledge or attainments, but teach "freely" (at £1 to £5 *per* letter?), "and without reserve" (the nastiest portions of P. B. Randolph's "Eulis"), "all they find worthy to receive" (read: teachings on a commercial basis; the cash going to the teachers, and the extracts from Randolph and other "love-philter" sellers to the pupils!) *

If rumour be true, some of the English rural districts, especially Yorkshire, are overrun with fraudulent astrologers and fortune-tellers, who pretend to be Theosophists, the better to swindle a

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NOTE.—This article by H. P. Blavatsky was originally published in *Lucifer*, October, 1888.

*Documents on view at LUCIFER Office, viz., Secret MSS. written in the handwriting of——— (name suppressed for past considerations), "Provincial Grand Master of the Northern Section." One of these documents bears the heading, "A brief Key to the Eulian Mysteries," *i.e. Tantric* black magic on a phallic basis. No; the members of *this* Occult Brotherhood "do not boast of their knowledge." Very sensible on their part: least said soonest mended.

higher class of credulous patrons than their legitimate prey, the servant-maid and callow youth. If the "lodges of magic," suggested in the following letter to the Editors of this Magazine, were founded, without having taken the greatest precautions to admit only the best candidates to membership, we should see these vile exploitations of sacred names and things increase an hundredfold. And in this connection, and before giving place to our friend's letter, the senior Editor of LUCIFER begs to inform her friends that she has never had the remotest connection with the so-called "H (ermetic) B (rotherhood) of L (uxor)," and that all representations to the contrary are false and dishonest. There is a secret body—whose diploma, or Certificate of Membership, is held by Colonel Olcott alone among modern men of white blood—to which that name was given by the author of "Isis Unveiled" for convenience of designation,* but which is known among Initiates by quite another one, just as the personage known to the public under the pseudonym of "Koot Hoomi," is called by a totally different name among his acquaintance. What the real name of that society is, it would puzzle the "Eulian" phallicists of the "H. B. of L." to tell. The real names of Master Adepts and Occult Schools are never, *under any circumstances,* revealed to the profane; and the names of the personages who have been talked about in connection with modern Theosophy, are in the possession only of the two chief founders of the Theosophical Society. And now, having said so much by way of preface, let us pass on to our correspondent's letter. He writes:

"A friend of mine, a natural mystic, had intended to form, with others, a Branch T. S. in his town. Surprised at his delay, I wrote to ask the reason. His reply was that he had heard that the T. S. only met and talked, and did nothing practical. I always did think the T. S. ought to have Lodges in which something practical should be done. Cagliostro understood well this craving of humans for something before their eyes, when he instituted the Egyptian Rite, and put it in practice in various Freemason lodges. There are many

*In "Isis Unveiled," vol. ii, p. 308. It may be added that the "Brotherhood of Luxor" mentioned by Kenneth Mackenzie (*vide his Royal Masonic Cyclopaedia*) as having its seat in America, had, after all, nothing to do with the Brotherhood mentioned by, and known to us, as was ascertained after the publication of "Isis" from a letter written by this late Masonic author to a friend in New York. The Brotherhood Mackenzie knew of was simply a Masonic Society on a rather more secret basis, and, as he stated in the letter, he had *heard of, but knew nothing of our* Brotherhood, which, having had a branch at Luxor (Egypt), was thus purposely referred to by us under this name alone. This led some schemers to infer that there was a regular Lodge of Adepts of that name, and to assure some credulous friends and Theosophists that the "H. B. of L." was either identical or a branch of the same, supposed to be near Lahore!! —which was the most flagrant untruth.

readers of LUCIFER in ———shire. Perhaps in it there might be a suggestion for students to form such lodges for themselves, and to try, by their united wills, to develop certain powers in one of the number, and then through the whole of them in succession. I feel sure numbers would enter such lodges, and create a great interest for Theosophy." "A."

In the above note of our venerable and learned friend is the echo of the voices of ninety-nine hundredths of the members of the Theosophical Society: one-hundredth only have the correct idea of the function and scope of our Branches. The glaring mistake generally made is in the conception of adeptship and the path thereunto. Of all thinkable undertakings that of trying for adeptship is the most difficult. Instead of being obtainable within a few years or one lifetime, it exacts the unremittent struggles of a series of lives, save in cases so rare as to be hardly worth regarding as exceptions to the general rule. The records certainly show that a number of the most revered Indian adepts became so despite their births in the lowest, and seemingly most unlikely, castes. Yet it is well understood that they had been progressing in the upward direction throughout many previous incarnations, and, when they took birth for the last time, there was left but the merest trifle of spiritual evolution to be accomplished, before they became great living adepts. Of course, no one can say that one or all of the possible members of our friend A.'s ideal Cagliostrian lodge might not also be ready for adeptship, but the chance is not good enough to speculate upon: Western civilization seems to develop fighters rather than philosophers, military butchers rather than Buddhas. The plan "A." proposes would be far more likely to end in mediumship than adeptship. Two to one there would not be a member of the lodge who was chaste from boyhood and altogether untainted by the use of intoxicants. This is to say nothing of the candidates' freedom from the polluting effects of the evil influences of the average social environment. Among the indispensable pre-requisites for psychic development, noted in the mystical Manuals of all Eastern religious systems, are a pure place, pure diet, pure companionship, and a pure mind. Could "A." guarantee these? It is certainly desirable that there should be some school of instruction for members of our Society; and had the purely exoteric work and duties of the Founders been less absorbing, probably one such would have been established long ago. Yet not for practical instruction, on the plan of Cagliostro,

which, by-the-bye, brought direful suffering upon his head, and has left no marked traces behind to encourage a repetition in our days. "When the pupil is ready, the teacher will be found waiting," says an Eastern maxim. The Masters do not have to hunt up recruits in special ———shire lodges, nor drill them through mystical non-commissioned officers: time and space are no barriers between them and the aspirant; where thought can pass they can come. Why did an old and learned Kabalist like "A." forget this fact? And let him also remember that the potential adept may exist in the Whitechapels and Five Points of Europe and America, as well as in the cleaner and more "cultured" quarters; that some poor ragged wretch, begging a crust, may be "whiter-souled" and more attractive to the adept than the average bishop in his robe, or a cultured citizen in his costly dress. For the extension of the theosophical movement, a useful channel for the irrigation of the dry fields of contemporary thought with the water of life, Branches are needed everywhere; not mere groups of passive sympathisers, such as the slumbering army of church-goers, whose eyes are shut while the "devil" sweeps the field; no, not such. Active, wide-awake, earnest, unselfish Branches are needed, whose members shall not be constantly unmasking their selfishness by asking "What will it profit us to join the Theosophical Society, and how much will it harm us?" but be putting to themselves the question "Can we not do substantial good to mankind by working in this good cause with all our hearts, our minds, and our strength?" If "A." would only bring his ———shire friends, who pretend to occult leanings, to view the question from this side, he would be doing them a real kindness. The Society can get on without them, but they cannot afford to let it do so.

Is it profitable, moreover, to discuss the question of a Lodge receiving even theoretical instruction, until we can be sure that all the members will accept the teachings as coming from the alleged source? Occult truth cannot be absorbed by a mind that is filled with preconception, prejudice, or suspicion. It is something to be perceived by the intuition rather than by the reason; being by nature spiritual, not material. Some are so constituted as to be incapable of acquiring knowledge by the exercise of the spiritual faculty; *e.g.* the great majority of physicists. Such are slow, if not wholly incapable of grasping the ultimate truths behind the phenomena of existence. There are many such in the Society; and the body of the discontented are recruited from their ranks. Such persons readily persuade themselves that later teachings, received from exactly the same source as earlier ones, are either false or have been tampered with by chelas,

or even third parties. Suspicion and inharmony are the natural result, the psychic atmosphere, so to say, is thrown into confusion, and the reaction, even upon the stauncher students, is very harmful. Sometimes vanity blinds what was at first strong intuition, the mind is effectually closed against the admission of new truth, and the aspiring student is thrown back to the point where he began. Having jumped at some particular conclusion of his own without full study of the subject, and before the teaching had been fully expounded, his tendency, when proved wrong, is to listen only to the voice of his self-adulation, and cling to his views, whether right or wrong. The Lord Buddha particularly warned his hearers against forming beliefs upon tradition or authority, and before having thoroughly inquired into the subject.

An instance. We have been asked by a correspondent why he should not "be free to suspect some of the so-called 'precipitated' letters as being forgeries," giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, nor been given any key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine, and genuine what was false. Thus what *criterion* has any one to decide between one "precipitated" letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (the *chelas* and disciples), can tell? For it is hardly one out of a hundred "occult" letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and that when a Master says, "*I* wrote that letter," it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the *chela's* state of development, how accurately the ideas may be transmitted and the writing-model imitated. Thus the *non-adept* recipient is left in the dilemma of uncertainty, whether, if one letter is false, all may not be; for, as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. But there is another, and a far worse

condition implied. For all that the recipient of "occult" letters can possibly know, and on the simple grounds of probability and common honesty, the unseen correspondent who would tolerate one *single fraudulent line in his name,* would wink at an unlimited repetition of the deception. And this leads directly to the following. All the so-called *occult* letters being supported by identical proofs, *they have all to stand or fall together.* If one is to be doubted, then all have, and the series of letters in the "Occult World," "Esoteric Buddhism," etc., etc., may be, and there is no reason why they should not be in such a case—*frauds,* "clever impostures," and "forgeries," such as the ingenuous though stupid agent of the "S.P.R." has made them out to be, in order to raise in the public estimation the "scientific" acumen and standard of his "Principals."

Hence, not a step in advance would be made by a group of students given over to such an unimpressible state of mind, and without any guide *from the occult side* to open their eyes to the esoteric pitfalls. And where are such guides, so far, in our Society? "They be blind leaders of the blind," both falling into the ditch of vanity and self-sufficiency. The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and play the oracle before ridding oneself of that most stupefying of all psychic anæsthetics—IGNORANCE.

THE DISCOVERY OF IGNORANCE

No Theosophist ought to be contented with an idle or frivolous life, doing no real good to himself and still less to others. He should work for the benefit of the few who need his help if he is unable to toil for Humanity, and thus work for the advancement of the Theosophical cause. No working member should set too great value on his personal progress or proficiency in Theosophic studies; but must be prepared rather to do as much altruistic work as lies in his power. He should not leave the whole of the heavy burden and responsibility of the Theosophical movement on the shoulders of the few devoted workers. Each member ought to feel it his duty to take what share he can in the common work, and help it by every means in his power. No fellow has a right to remain idle, on the excuse that he knows too little to teach. For he may always be sure that he will find others who know still less than himself. And also it is not until a man begins to try to teach others, that he discovers his own ignorance and tries to remove it. —H. P. B.

SPIRITUAL ECONOMY

"Every situation ought to be used as a means."
—*Letters That Have Helped Me.*

MANY are those who seek for instructions that will lead to the possession of knowledge and power, but, expecting some strange or magic formula to be whispered in their ears, they fail to hear the teacher when he points the way. There are those who will snub high truth itself unless it is clothed in mystery language or figured in occult symbolic phrase. But the man of humble heart is not deluded by the form. He knows that the simplest words often contain the most profound truths, and seeing the idea in the teacher's mind, puts it to use in daily life. More occult direction could not possibly be given than the simple words of Wm. Q. Judge: *Every situation ought to be used as a means.*

Why do we view our daily hardships as useless rubbish on the path of life? Might it be because of small and personal aim, concerning the welfare of ourselves alone? Because men set for themselves personal ideals, conditions ceaselessly arise that hinder their attainment. Not so for him whose aim is high. With ideals true to the great purpose of life, not a situation can arise but offers royal means of reaching to that goal. The purpose of life is not that we be artist, statesman, banker or slave. The purpose of life is to learn, and in any one of these modes of life may be found the means of learning. Only when the great ideal is supplanted by lesser ones, do circumstances and events appear as inhibitions rather than opportunities. Matters little, then, the nature of the task, for it is the aim to learn which is all important, and success is certain for him who knows that nature exists for no other purpose than the soul's experience and emancipation.

Every aspiration without exception finds its fulfillment in spiritual knowledge, which is the goal of all striving, the consummation of all virtue and power. Not a man but has the germ of every power thus envisaged. But are these to be developed by sitting idly and waiting for the seeds to blossom forth in one's soul? What man but has the opportunity, in the course of every twenty-four hours, of strengthening in himself some one of the god-like powers? What situation but offers the means of welding into the character some one of the glorious virtues? Strange indeed that the road to Adeptship should be thought of as something separate and apart from the trials of daily life.

Some have been known to frown on virtue, saying the Kali Yuga is too dark, that effort is vain, unpopular, too difficult, that they will wait for a better age when efforts bear more fruit. For such, the golden age will never come, for it is the effort made in Kali that produces the result in Krita. To sit and wait for brighter days is to anticipate an effect without a cause. Can fruit be reaped before the sowing has been done? It is in Kali Yuga that the foundations for a better age are laid. It is *now* that spiritual pioneering must be done, and the difficulty of the task can be a means of building strong the character of which the golden age is made.

Others argue it is useless to try to live the unselfish life, that people are ungrateful, that work for others does not pay. And yet how else can be gained the power which shall make one willing to appear as nothing in the eyes of men? The ingratitude of the age provides the means of learning service such as Masters know. Easy the task of helping those who shower us with praise. But to serve without recognition, to work on in the face of slander and ungratefulness, is a power few even dare attempt to cultivate.

Some there be who make no sacrifices, on the grounds of insufficient funds. They say the small amount they could give to a cause would have no appreciable effect. As a compromise with conscience, they assure themselves of their good intentions with the thought that they are only waiting until their "ship comes in" before entering upon the path of charitable deeds. But, if one is unable to make little sacrifices now, when he knows the meaning of need, what right has he to believe that he will be a nobler man midst the intoxicating airs of wealth? What is needed is not any fixed amount, but the spirit of giving. The important thing is to cultivate the habit of making *some* sacrifice, however small. The habit established in difficult times will carry through into other lives and set the pattern for nobler living. "But for him who maketh no sacrifices," says the *Bhagavad Gita,* "there is no part nor lot in this world; how then shall he share in the other?"

Is it patience, concentration, or skill that we lack? If so, no opportunity should be missed in the smallest happenings of the day. For in those events that make for impatience is to be found the means of acquiring patience, in the clangor and distractions of the age an opportunity for cultivating concentration, and in the meanest duties of daily life ideal conditions for learning skill in the performance of action. How common the experience of missing one's train or of waiting for a friend who is unavoidably detained. And how almost universal the tendency to fret and fume with impatience,

and thus miss the opportunity for transmuting "base metals into gold." "If I am walking with two other men," said Confucius, "each of them will serve as my teacher. I will pick out the good points of the one and imitate them, and the bad points of the other and correct them in myself."

Everything depends upon the ideals that we hold. With skill in action as the aim, even the sweeping of a floor is an instruction. For chelaship is *a way of doing* things, not the particular thing that is done. No need on this path that one have a special environment set aside for his spiritual development. No need for dark instructions clothed in flowery flowing words. It is the events of life and man's bearing in them that constitute his spiritual evolution. *Every situation ought to be used as a means.*

"Sons of the Morning"

Plants are found to owe their health and growth to the sun, to be affected by the absence of light; and we may reasonably infer that animals and men are not less influenced, this influence being modified measurably by sensibility and thought upon their instincts. Even sleep, though possible in the light, appears to be lunar chiefly, and affiliated with light as reflected from the sun—the reflex of the day's experiences, dreaming being lunar or semi-solar. Plants too have the like, but instinctively. And somnambulism and clairvoyance appear to have a similar origin.

I have observed the like law affecting the temperaments and dispositions of men and animals, the lighter—that is, the sunnier—being of a more wakeful and sprightlier genius than those of the darker complexions; the latter being drugged more deeply with the sluggishness of melancholy though oftentimes awakening by contrast of moods to a preternatural brilliancy, but fitful and passionate. I know not if the minerals are not subject to the influence of color.

The more of sun, of the solar beam, mingled in the atoms of bodies, the sprightlier the possibilities and quicker the thoughts, thus discriminating genius from talent or secondary intelligence, and the scale of proportions traversing from fair to the darkest hues: children of the light, sons of the morning; offspring of the darkness, descendents of night—of solar or lunar temperaments. Of course the extremes include the intermediate lights and shades. And figure and voice are embraced also. Light is the symbol of intelligence in all tongues, and darkness of ignorance not less.

—Bronson Alcott

CYCLES OF PSYCHISM

IV

We turn, now, to the origins of modern spiritualism in the nineteenth century.

In December, 1847, John D. Fox and his family moved into a small house in the little village of Hydesville, in Wayne County, New York. Almost at once "knocks" or rappings began to occur during the night. The sounds could not be explained as the result of any natural cause and seemed to proceed from a bedroom or the cellar beneath. The three girls, the youngest of whom was twelve-year-old Kate, complained of being touched by cold hands. On the night of March 31, 1848, the family retired early, being exhausted from these increasing disturbances which interfered with their rest. The rappings, however, came louder than ever. Kate Fox, sitting up in bed, was amused by the sounds, and snapping her fingers cried out:

"Here, Mr. Splitfoot, do as I do!"

This led to the startling discovery that the invisible agency which caused the rappings would respond to intelligent direction. Raps accompanied her movements. "Only look," cried Kate; "look, it can see as well as hear!" The sounds corresponded to her noiseless motions. It was soon discovered that it was possible to communicate with this agency, questions being answered by raps which numbered the letters of the alphabet. Neighbors were called and excitement swept the community of Hydesville. Messages purporting to come from the "spirit" of a murdered pedler were obtained in this way. From information thus received investigators discovered the remains of a man who had been buried in the cellar. By this strange event, and by the correct guessing of the ages of persons, a measure of veracity was established for the "spirits." Interest in the phenomena spread and soon the Fox children were made the subject of an unending series of experiments and public exhibitions, for it had been observed that the manifestations seemed to require their presence. It became evident that the communications were not limited to those from the deceased pedler, but included messages from a host of "spirits," one of them claiming to be Benjamin Franklin. In order to escape the throng of curious wonder-seekers who gave the family no peace, and to avoid the persecutions of the sceptical and unbelieving, the Fox family moved to Rochester. Mrs. Fox, a sincere Methodist, was much disturbed by the abnormal manifestations which

everywhere followed Kate and her older sister, Margaretta. The distracted mother prayed continually that the torment might cease, and during the early days of the "rappings" her hair turned white in a single week. Both she and the children strove in vain against the "spirits," which kept demanding public exhibitions. The oldest of the girls, Leah, who was then a music teacher living in Rochester, wrote many years later:

> The general feeling of our family . . . was strongly adverse to all this. . . . We regarded it as a great misfortune which had fallen upon us; how, whence or why we knew not. We resisted it, struggled against it, and constantly and earnestly prayed for deliverance from it. . . . If our will, earnest desires and prayers could have prevailed or availed, the whole thing would have ended then and there, and the world outside of our little neighborhood would never have heard more of the Rochester Rappings, or of the unfortunate Fox family.[1]

Nevertheless, the return of the rappings after a cessation of two weeks is said to have been greeted with joy by the family. Reluctantly, they undertook to follow the demands of the "spirits" and become public mediums. To this occupation they devoted the rest of their lives.

Meanwhile, following the publicity given to the Fox children, it became known that similar manifestations were taking place elsewhere. In the words of Alfred Russel Wallace, ". . . at the same time other mediums were discovered in different parts of the country, as if a special development of this abnormal power were then occuring."[2] This seemed, in effect, a confirmation of the assurance given by the "spirits" to the Fox sisters that the manifestations were not to be confined to them, but would go "all over the world." Rappings occurred as far west as St. Louis and Cincinnati, and in Maine, Massachusetts and New York. By 1850 séances arranged according to the direction of the "spirits" were being held in California, Oregon, Texas, and in several southern states. Religious-minded men and women formed Spiritualist sects, claiming messages from the apostles and the Hebrew prophets of old. Thomas Lake Harris, writer and preacher, joined with Spiritualists to found the "Apostolic Brotherhood," which culminated in a spiritualist community known as the Mountain Cove Movement. Many clergymen developed psychic capacities and became leaders of small bands of spiritualists.

Despite vicious attacks on the new "revelation" by sceptics and orthodox Christians, interest in Spiritualism spread rapidly. Here

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[1] Arthur Conan Doyle, *The History of Spiritualism* (London: Cassell & Co., 1926) I, 111.

[2] *Chamber's Encyclopedia,* "Spiritualism" (1902 ed.).

and there men of cultivation and learning were attracted to séances. A few well-known scientists began to investigate the alleged phenomena. Horace Greeley, editor of the New York *Tribune,* sat with the Fox sisters in New York, saying in a sympathetic article,

> Whatever may be the origin or cause of the "rappings," the ladies in whose presence they occur do not make them. We tested this thoroughly, and to our entire satisfaction. Their conduct and bearing is as unlike that of deceivers as possible; and we think no one acquainted with them could believe them at all capable of engaging in so daring, impious, and shameful a juggle as this would be if they caused the sounds. And it is not possible that such a juggle should have been so long perpetrated in public.[8]

Among the eminent men who became convinced of the reality of spiritualistic phenomena was Judge J. W. Edmonds, a justice of the Supreme Court of New York, known for his honesty and fearlessness. He publicly defended the mediums in letters to the press. N. P. Tallmadge, a former governor of Wisconsin, was another who supported the claims of the mediums after attending a séance given in Washington by the Fox sisters. In the years 1851 and 1852 several spiritualistic journals were established, in which all manner of supernatural communications were recorded. While the original phenomena of Kate and Margaretta Fox had been limited to "rappings," other phases of the phenomena developed with the multiplication of mediums. Automatic writing became common; messages alleged to be from the illustrious dead were given by entranced sensitives, and "spirit lights" and the movement of heavy bodies were repeatedly reported.

From these beginnings modern Spiritualism spread all over the world. Few scientists were willing to jeopardize their reputations by deigning to recognize even the possibility that the phenomena were not fraudulent. Notable exceptions, however, included the celebrated Dr. Robert Hare, professor of chemistry in the University of Pennsylvania, who in 1854 published *Spiritualism Scientifically Demonstrated,* an account of the elaborate experiments which convinced him that the manifestations were genuine. He had originally undertaken the task of investigation in order to destroy scientifically "the gross delusion called Spiritualism," but was soon overwhelmed by evidences of the supernormal. However, even so eminent a man as he was unable to persuade the American Association for the Promotion of Science to consider the subject of psychic phenomena.

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[8] Quoted by Emma Hardinge (later Mrs. Britten) in *Modern American Spiritualism,* New York, 1872.

That body at one of its annual conventions turned down all the proposals for investigation which he presented. No more successful in gaining a hearing from the scientific world was Prof. James J. Mapes, president of the Mechanics Institute, a distinguished chemist who had been honored by numerous scientific bodies here and abroad. Beginning his study of spiritualistic phenomena in order to redeem respected friends who, he declared, were "fast running to mental seed and imbecility," he ended as an advocate of spiritualism.

A New Order of Body and Mind

We are, as yet, only preparers, much as we may exalt our plainly crude American development. Herein lies the very gist of the cycle's meaning. It is a preparatory cycle with much of necessary destruction in it; for, before construction, we must have some disintegration. We are preparing here in America a new race which will exhibit the perfection of the glories that I said were being slowly brought to the surface from the long forgotten past. This is why the Americas are seen to be in a perpetual ferment. It is the seething and bubbling of the older races in the refining-pot, and the slow coming up of the material for the new race. Here, and nowhere else, are to be found men and women of every race living together, being governed together, attacking nature and the problems of life together, and bringing forth children who combine, each one, two races. This process will go on until in the course of many generations there will be produced on the American continents an entirely new race; new bodies; new orders of intellect; new powers of the mind; curious and unheard-of psychic powers, as well as extraordinary physical ones; with new senses and extensions of present senses now unforeseen. When this new sort of body and mind are generated—then other monads, or our own again, will animate them and paint upon the screen of time the pictures of 100,000 years ago.

—William Q. Judge

AMONG YOUTH-COMPANIONS

SO let's all keep smiling and continue the good work!" The manager concluded his remarks, the meeting was over, and the office force filed out. As they left the building, Martinez fell in step with his friend, Jane.

"The loyal employee taking the boss' advice," Martinez said blandly, noting Jane's clouded face. "Why so cheerful? Or does that expression mean you were inspired by the talk?"

"Yes. That's it, of course," returned Jane, with sarcasm. "I think it's just lovely to say 'Keep smiling,' but it doesn't boost my morale one bit! The world at war, whole populations starving, crime increasing, disaster and distress everywhere you look—there's a lot to be happy about! Let's all be cheerful! Well, I can't, that's all. Nobody's saying there isn't good in the world, but think of all the evil! What are we going to do about *that?* I haven't been going to church for a long time, but I went last Sunday, just to find out if the preacher had any suggestions. He didn't. Good will triumph in the end, he said, and in the meantime let's trust in God. Pretty much the same thing we heard back there in the office meeting. That kind of talk doesn't satisfy me. I want to find out what to *do,* besides smiling," Jane finished.

"I'll wager you know what to do about the evil in the world," said Martinez quietly, after a minute. "Furthermore," he continued, as Jane looked at him in surprise, "I think I could prove you do, if you would answer some questions."

"I don't quite understand how I can answer questions on something I don't know, but I'm willing to be shown," replied Jane, brightening up a little in spite of herself at the novel prospect. "Come, walk me home, and we'll talk about it on the way."

"That's fair enough," Martinez said. "Well, first, let's think over the evil things in the world, and see where they come from. You mentioned war and crime and starvation—"

"—And poverty and hunger and disease," Jane added. "Oh, and floods and earthquakes are just as bad, although I suppose they're God's punishment upon us. But then, all evil is a punishment from God, isn't it?"

"Hold on," protested Martinez. "I didn't promise to answer questions; I'm only asking them. Anyway, you'll be answering that one yourself before long. Let me ask you this. Suppose a river overflowed in the middle of nowhere, with no people or property around to be affected by it. Would you call the flood an evil then?"

Jane: "I suppose not, if it didn't hurt anybody."

Martinez: "Egypt's agriculture depends upon the overflowing of the Nile, as you know. Therefore, some floods are good?"

Jane: "Yes."

Martinez: "Perhaps what makes a flood good or bad is the way it affects man. Do you agree?"

Jane: "Yes."

Martinez: "Can the same general principle be applied to other things? To the power of the sun to heal or burn? To the power of rain to irrigate or, in a storm, to destroy? Are these natural forces good or evil in themselves?"

Jane: "No, it depends on what they do."

Martinez: "That is to say, the variable factor is man himself. Notice we're not using God as an explanation. Now, about the other evils we mentioned. War, for instance. Is war something in itself, or is it rather a certain way men act?"

Jane: "A way men act."

Martinez: "And crime also is not an abstraction, but a method of human action?"

Jane: "Yes."

Martinez: "Starvation, disease and poverty. These can't happen except to beings?"

Jane: "Of course not."

Martinez: "Then it appears that there is no evil unless there are beings to make it and feel its effects?"

Jane: "That's true, I think."

Martinez: "And is it enough that the body alone feel the effects? Are there not times when *you* do not feel things even though your body does?"

Jane: "Oh, yes. If I'm very busy, my body may be tired and hungry, and I won't feel it until I stop to think about it."

Martinez: "In the same way, the fact that other people are hungry or tired troubles you only when you remember and think about it?"

Jane: "Yes."

Martinez: "The so-called evils affect man only as he thinks about them?"

Jane: "Yes, although I never thought of it that way before."

Martinez: "This principle is likewise true of those events we call good?"

Jane: "Naturally."

Martinez: "People differ in their attitude toward events?"

Jane: "Yes."

Martinez: "These individual differences in thought and action are what we call 'character,' right?"

Jane: "Right."

Martinez: "And can anyone else make our character for us?"

Jane: "Not unless we want them to—and even that's doing it ourselves, in a way."

Martinez: "Is character all developed after birth, or is some of it born with us?"

Jane: "Most babies have a mind of their own, from what I've seen."

Martinez: "In other words, they have inherited characteristics. Now the question is, where did they come from, and how did they come? What is it which transmits heredity from, say, one plant to another?"

Jane: "The seed, of course."

Martinez: "When a plant dies, its essence is preserved in the seed, which grows another form?"

Jane: "That's the idea."

Martinez: "Then heredity implies something immortal behind form?"

Jane: "You could put it that way."

Martinez: "Think of instinct in the animal kingdom. The experience or knowledge of any particular member of a species is added to a group knowledge or heredity, and, from that time on, forms part of the natural make-up of every animal of that class. Men also have a social or group heredity from past generations, do they not?"

Jane: "Yes, there is the cultural tradition."

Martinez: "But we said a little while ago that men have individual characters at birth. Now, in order to account for the transfer of this individual heredity from one form to another, we must have a continuing intelligence, an *individual* intelligence, and not alone a group instinct. Do you follow me?"

Jane: "So far, yes."

Martinez: "Perhaps that continuing intelligence is what we call the 'soul'?"

Jane: "That would be a workable definition, anyway."

Martinez: "You may be familiar with the name often used for this concept of continued evolution for the individual. It is *reincarnation,* or sometimes simply, rebirth. Do you see that, according to reincarnation, 'inborn' traits are just as self-made as the traits

developed by the individual after birth? That is, if the soul takes on form after form it is probable that characteristics developed in one form would be brought over into the next, is it not?"

Jane: "Yes, that would be natural."

Martinez: "And reincarnation would mean, in practice, that we have made our characters what they are by our own efforts in this or other bodies?"

Jane: "I suppose it would."

Martinez: "Now let us go back to what we said about a given situation affecting two individuals in different ways. There are two possible explanations of this. First, we can suppose that the varied reactions were evoked in the different people haphazardly, by God or by chance. Second, we can think that since each man has a distinct and personal share in any general reaction, he must have had a like share in causing it. The first idea is the miracle idea, in essence, so let us examine miracles for a moment. Not the miracles we have never seen, for we could hardly discuss those, but some everyday miracles. The radio, the aeroplane, television. Would we not think these were miracles, if we did not know that they were scientifically developed according to known laws?"

Jane: "Yes, indeed. I sometimes think they're miracles, even though I know better!"

Martinez: "Is it the familiar or the unfamiliar process that usually is the miracle?"

Jane: "The unfamiliar one, of course."

Martinez: "The more familiar a process is, the more we know of the laws behind its operation?"

Jane: "Yes."

Martinez: "And yet we commonly speak of exceptions to the rule. For example, you would say that a stone thrown in a pond of water will sink to the bottom?"

Jane: "I should say so!"

Martinez: "If there happened to be a rock under the water, which kept the stone partially above the surface, that would be an exception to the rule that a stone sinks in water?"

Jane: "Yes."

Martinez: "Is the exception a miracle? Is it due to chance or the whim of someone? Or is it the operation of another law which takes precedence over the law of gravity in this instance?"

Jane: "It is another law operating."

Martinez: "If a law is by definition an invariable rule of behaviour, could a law ever cease or change its way of acting?"

Jane: "No. If it did, it wouldn't be a law."

Martinez: "Then laws are eternal?"

Jane: "It would seem so."

Martinez: "Of course, in speaking of law, we except man-made laws, which are temporary and artificial conventions, rather than unchanging principles of action. Aside from this, is it not evident that the universe works according to laws which are unchanging and everywhere acting, whether man recognizes them or not?"

Jane: "Yes, that is evident."

Martinez: "Is not all activity motion of some kind?"

Jane: "Yes."

Martinez: "Nothing moves unless some force compels it to?"

Jane: "No."

Martinez: "That means every motion is the effect of a cause?"

Jane: "Yes."

Martinez: "Then the law of motion is the law of cause and effect, which must therefore be the basic law of the universe?"

Jane: "That follows, yes."

Martinez: "And human action is also governed by the law of cause and effect?"

Jane: "Must be, under the circumstances."

Martinez: "Whatever happens to us, whether as individuals or as members of a larger whole, such as a nation, is insofar as it affects us, the direct result of a cause we set up?"

Jane: "Yes, I can see that."

Martinez: "In general, the results of our past actions are what we call the present?"

Jane: "That's logical."

Martinez: "Is there any way to change conditions, once they have been contracted for, so to say?"

Jane: "If there is, I don't see it. I thought there wasn't, in the beginning, and now I know there isn't!"

Martinez: "Exactly. But now look at the bright side of the picture: If the present was made in the past, the future will be what we make it now, will it not?"

Jane: "Yes."

Martinez: "Then don't you see that we can have hope for the future if we have faith in our own power to build a better world? Not a Pollyanna faith, but a faith in universal law and works."

Jane: "Well, I guess that was the matter. I needed a bigger view than just 'Keep smiling' for better business. This makes you share in all the world's problems and want to help with them all."

SCIENCE NEWS AND NOTES

Scientific Responsibility

IN the *A. A. A. S. Bulletin* for January, the Editors review a decade of the policy of the American Association for the Advancement of Science, as reflected by its Resolutions.

In 1932 there were no resolutions. In 1933 one passed, requesting the Government to employ more scientists and engineers, because so many of them were unemployed. At the same time a resolution termed the "Declaration of Intellectual Freedom" was adopted:

> The American Association for the Advancement of Science feels grave concern over persistent and threatening inroads upon intellectual freedom which have been made in recent times in many parts of the world.
>
> Our existing liberties have been won through ages of struggle and at enormous cost. If these are lost or seriously impaired there can be no hope of continued progress in science, of justice in government, of international or domestic peace or even of lasting material well-being.
>
> We regard the suppression of independent thought and of its free expression as a major crime against civilization itself. Yet oppression of this sort has been inflicted upon investigators, scholars, teachers, and professional men in many ways, whether by governmental action, administrative coercion, or extra-legal violence. We feel it our duty to denounce all such actions as intolerable forms of tyranny.
>
> There can be no compromise on this issue, for even the commonwealth of learning cannot endure "half slave and half free."
>
> By our life and training as scientists and by our heritage as Americans we must stand for freedom.

In 1934, among others, a resolution for "aggressive governmental support of scientific work" was adopted; seemingly it never occurred to the membership that such "aggressive support" would involve equally aggressive control, opening wide the door to the very "governmental action" and "administrative coercion" deplored the year before. Nothing has of late been more thoroughly demonstrated than the fact that men lose their liberty primarily through bribery and willingness to accept largess of one kind or another.

Other resolutions at the same meeting were of the same general "gimme" nature: supporting the establishment of a U. S. Botanical garden; recommending legislature to control pollution of waters; one protesting against anti-vivisection legislation, etc., etc. The course in 1935 was similar. The Editors remark:

> It will be observed that the . . . resolutions . . . were . . . approvals, recommendations and urgings of actions by some organization or agency other than itself. The Association expressed concern about the responsibilities and duties of others, but was complacent, at least silent, respecting its own.

Thereby establishing its thoroughly human characteristics. The above caustic passage is an eloquent picture of human nature in general. Thereafter a different attitude slowly manifested itself. The Editors find its "first clear expression" in a resolution of 1937:

> Whereas, science and its applications are not only transforming the physical and mental environment of men but are adding greatly to the complexities of their social, economic, and political relations; and
>
> Whereas, science is wholly independent of national boundaries and races and creeds and can flourish permanently only where there is peace and intellectual freedom; now
>
> Therefore, be it resolved . . . that the . . . Association . . . makes as one of its objectives an examination of the profound effects of science upon society; and that the Association extends to its prototype, the British Association . . . and to all other scientific associations with similar aims throughout the world, an invitation to coöperate not only in advancing the interests of science but in promoting peace among nations and intellectual freedom in order that science may continue to advance and to spread more abundantly its benefits to all mankind.

It is not of record, however, that during the advancing crisis, then already in effect, these bodies of scientists, or many individual scientists, contributed tangibly toward peace, or toward a more abundant spreading of "benefits," lack of which was a major contributing excuse for war. On the other hand, they did continue to contribute apace to the development of weapons, materials and machinery which could easily be turned to destructive use.

Nevertheless, there was a fledgling change of attitude:

> Instead of attempting to reform the remainder of the world, they are now becoming disposed to examine and correct their own intellectual and social myopias. In doing this they are setting a new pattern, for although "charity begins at home" (an excuse for selfishness), reform has not done so (a commentary on human nature). Reform has relied in vain on commandments, not only the Ten but hundreds of others, and they have echoed back commandments.
>
> Reduced to an aphorism, the wisdom-laden discovery scientists are making may be expressed in a few simple words; *Let us be critical of ourselves and generous in our judgments of others.* As the far-reaching implications of this sentence are explored it becomes remindful of the deep wisdom of Benjamin Franklin and of some of the moral grandeur of the Golden Rule.

It is obvious from the tone that the Editors, with caustically commendatory tongue in cheek, realize perfectly well that the "new" discovery is just as new as Christ; just as new as Buddha; just as as new as Krishna or Confucius. The aphorism needs only more "implementation" in the form of real action and sacrifice rather than noble sentiment; the italicized sentence (italics *not* ours) could serve as a powerful mantram for those who elect to make real their ideals.

The difficulty of matching sentiment with sacrifice is at the root of the current perplexities of the scientific position. The situation is further dealt with in an address by the famous physicist, Prof. P. W. Bridgman, a portion of which appears in *Science* for Feb. 12. Professor Bridgman notes the vast extent to which war activities are dependent upon physics, with the anticipated result that after the war there will be a greater public appreciation of that science and correspondingly greater attraction in it for talented men. He then points out the reverse of the shield:

> Because of the heavy social impact of the products and techniques resulting from scientific investigation, there is a growing tendency in many quarters to maintain that science . . . is the servant of society and that all scientific activities should be under complete supervision and control by society or the state. This point of view is finding advocates among scientists themselves.

Professor Bridgman points out that there are powerful groups in both England and America now taking this viewpoint. He might have gone further and added that "social control" of science is the very foundation of a totalitarianism more thorough-going in this day than any merely political or military dictatorship. Bridgman fears that after the war this feeling may be intensified in proportion to the very success that physicists may have in helping to win the war.

Other tendencies also disquiet him:

> A distorted conception of democracy is forming under stress of the war, a conception which urges the equal right of every one to share the goods of society irrespective of what he gives back to society. The conception of democracy which was implicit in the old fashioned "American ideal" seems to me more admirable. According to this conception democracy meant equal opportunity for ability. . . . It was not considered that a society was either ignoble or undemocratic that gave special reward for special service . . . . society did not resent the individual of exceptional abilities but took pride in him. It seems to me that a certain crabbed and ungenerous spirit of envy and resentment against unusual ability is growing; this is underlined by recent events.

The "distorted conception" is one of the oldest and least admirable traits of human nature; in one form or another it has always been the handicap of society. Modern times have merely given it a stronger voice, due in part to the delinquency of those who have misused their "special abilities" and in part to the rise of clever men who have discovered in this unlovely tendency a new field to exploit for their own ends.

The notion of sharing the goods without sharing the work is simply "pure" or "theoretical" communism, or, as it was once called, "socialism," rather than a "distorted conception of democracy." It is curious that many of those who appear to uphold it are ardent devotees, in theory, of the Russian Soviet System, which now operates on exactly the opposite principle. The "socialism" or "communism" of equal rewards for unequal worth was denounced by Madame Blavatsky as "disguised conspiracies against honest labor," and "insane dreams." Russia quickly found them so in practice, and history shows that their believers are destroyed in the mills of revolution which they help to set in motion.

Bridgman remarks as to scientists:

> We are passively accepting a change in the economic system by which the relative position of all intellectual workers, including the scientist, is being definitely debased, and in which assurances and commitments made by society in the past are being needlessly scrapped. . . . We are not fighting against these things ourselves, and we in the universities are not insisting that our university and educational administrators fight for them for us. . . . We must teach our young a social philosophy which recognizes that society is a means and not an end. . . . If we do not do these things, we are in danger of finding when this struggle is over that we have been fighting for a lifeless husk. . . .
>
> What are we fighting for anyway? After we have scavenged the world of the blight of totalitarianism, what are our long-range objectives? Have we nothing eventually in view more admirable than the abolition of want and the securing of comfort for everyone, ends which at present bulk so large in our programs? Will we be permanently satisfied with these, or will something more be necessary to give dignity and worth to human activity?

Professor Bridgman's plea would be more effective if he had a clearer idea of what the "something" might be, based upon an understanding of the *triple* evolution through which the human race is proceeding. Meanwhile, what the people seem to have in mind is shown by the fact that newspaper space given to sports equals that given

the events upon which the fate of the world depends; and that the "powers that be" have smiled upon inter-sectional football games while discouraging scientific meetings during war-time.

Bridgman feels discouraged about the ability of scientists themselves to influence events, and about the attitude toward science which is growing in the public mind:

> Closely connected with the thesis that scientific activity is a social function is the growing impulse to hold the scientist personally responsible for all the consequences of his discoveries. . . . It would clarify matters to reserve the word science for "pure" science. . . . There is an impulse to assess a blanket responsibility and to set up blanket controls. . . . Large numbers of the genus homo do not like to be shaken out of an accustomed routine. It is this resentment more than anything else which I believe leads to fastening of "responsibility" on pure scientists. . . . The conjuring up of "responsibility" is often only the device of a lazy man to get some one else to do for him something of vital concern to him which he should be doing himself. . . . If the scientist were required to make only those discoveries which could not wilfully be perverted to harmful uses, he would almost certainly feel himself so restricted that he would make no discoveries at all. . . . It is impossible for . . . anyone else limited by human fallibility . . . to balance all the good consequences against all the bad consequences. Responsibility does not exist when there is no mechanism by which the responsibility can be determined. . . . It is society as a whole that is in a position to provide the mechanism of control so that it is therefore the responsibility of society to see that discoveries in pure science are properly exhibited.

But insofar as "society as a whole" has any meaning at all, it means exactly the totalitarianism dreaded by Prof. Bridgman! This thesis also contains the implication that society as a whole is more intelligent than the ranks of science, a position which is hardly tenable.

The scientific problem runs significantly parallel to that of occultism. The Mahatmas of the "Great Lodge" are constantly at grips with the problem of "balancing all the good consequences against all the bad consequences," not only in relation to their own deeds, but those of others. But, unlike scientists, they possess a "mechanism by which the responsibility can be determined," a fundamental knowledge of Karmic Law. It is not impossible for a scientist to acquire a working modicum of this. And even a little of this knowledge would greatly enhance the potency of pure science for service to society.

Just what, in a practical way, could be expected of scientific men?

Their potential power, given the moral courage to wield it, is supreme. Acting as a coherent and unified body, they could stop an intended war in its tracks. Even a substantial minority of them, determined enough, could do it. But they would have to act alike in all nations. They do act alike in all nations now, but not in that direction. It is not, however, for Theosophists to complain unduly of them; for such action, a greater unity would be required than exists as yet among Theosophists themselves.

Observant Theosophists will have the privilege, during coming generations, of seeing in science just the evolution which took place among the "occultists" of Atlantis; a slow recognition that none of them could stand alone against the forces of evil; a gradual division between the Adepts of the Right and the Left Hand; and finally a secret but powerful body, holding the powers of Nature in trust for mankind while gradually withdrawing them from the brutal masses of the time. For the *true* "occultism" of today is precisely the *science* of that distant day, now hidden, largely intentionally, by the overlying stratifications of the intervening ages. But it was once just as "public," unfortunately, as modern science. When the "right hand" division of that which science is to become has fully "come out from among them," Theosophy and that science will have merged.

"A Colony From the Gods"

Yet you must not think that the gods are without employment, or that their descent to this earth is perpetual. For they *descend according to orderly periods of time,* for the purpose of imparting a beneficent impulse in the republics of mankind. But this happens when they harmonize a kingdom and send to this earth for that purpose souls who are allied to themselves. For this providence is divine and most ample, which frequently through one man pays attention to and affects countless multitudes of men. For there is indeed in the terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns. . . . This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature. —SYNESIUS

THEOSOPHIST UNAWARE

Alfred Tennyson

ALL progress is initiated by wiser beings and communicated to those of lesser knowledge. Being thus transmitted from one to another, the original spiritual impulse eventually manifests in our world of action. This current of influence is the Theosophical Movement, and those who consciously share in its purpose and program, and work toward its goal—universal perfection—are the true theosophists of this or any other age. But there are also those who have only glimpses of the plan of evolution, "theosophists unaware." These in their degree serve as preludes to progress, and, lighted by some vision of the road ahead, kindle their fellows, and prepare them to journey forward. Only when the path is lighted, can humanity travel the road to the future.

The way of unconscious service is exemplified by the poet Tennyson, who, William Q. Judge wrote, was one of those "in whom Higher *Manas* now and then sheds a bright ray on the man below, to be soon obscured, however, by the effect of dogmatic religious education which has given memory certain pictures that always prevent *Manas* from gaining full activity."

The life of Tennyson began a score of years before and ended a few months after that of H. P. Blavatsky. All unwittingly he shared in the dynamic outpouring of intelligence which constituted the Theosophical Movement of the nineteenth century. Ever since the Reformation, English thought had been questioning and protesting. Tennyson was a direct heir of that vigorous liberalism; but he was also the son of a clergyman of the Church of England, and by both nature and training, "Use and Wont" had a strong hold on him. As poet he dealt especially with the more cultured phases of life in England, bound to them by outward experience, by tradition and his inner characteristics. This distinctively national coloring is shown in some of his earlier writings by the treatment of social problems. "Locksley Hall" rings with questions of broad policy and statecraft, as also with matters of personal justice. The work of his young manhood attacked difficulties springing from wealth and rank. He wrote of the follies of suicide and of dueling; of war, he said:

> Put down the passions that make earth Hell! . . .
> Down too, down at your own fireside
> With the evil tongue and the evil ear,
> For each is at war with mankind; . . .

—implying that the real war must be fought by each man in his own nature, ever checking "the evil tongue and the evil ear," ever killing the unbrotherliness in his own lower self, instead of personifying evil in other men and other nations (the supposed "enemy").

Having learnt in youth the chemistry, physics and astronomy of that time, the poet turned later to the newer sciences of life. Fresh theories or discoveries of anthropologist or geologist were constantly molding his thought and feeling, and soon produced effects in his narrative or lyric art. The terrible chasm wrought in the moral world through the undermining of religious faiths by science was intended to be filled by Theosophy. Tennyson showed the chasm in the making; as, for instance, in "The Two Voices."

Fundamental ideas on Deity and Law, and on Life as proof and manifestation of both, were the source of most of the mental agitations of the nineteenth century. Two poems by Tennyson, "Despair" and "Vastness," quiver with those agitations, and are vastly disturbing to the complacence of churchly evasion and pious optimisms. Other poetic thinkers making use of the scientific context of ideas were less able to express theosophic concepts; in other words, they were less philosophical than Emerson, less exaltedly idealistic than Shelley, less ruggedly original than Whitman. These three gave voice to Theosophical inspiration, but others usually recorded explorings in ranges of thought not quite clear to themselves. They were feeling after what in Egoic memory they knew as Truth, but which in this life was too "obscured" to break into expression. In the case of Tennyson, again and again his soul came to the verge of open Light; as in "De Profundis," when he said of an infant newly born: "Out of the deep, my child, out of the deep, thou comest." Or as in "Vastness," when he quiets the torturing visions: "Peace, let it be! for I loved him, and love him for ever: the dead are not dead but alive."

When the iron went deepest into his own soul, he wrote with extreme personalism and even religiosity. That is true especially of the long series of brief lyrics comprising *In Memoriam*. In this unique monument there was grief, not only for his dead friend, Arthur Hallam, but for dead hopes and a waning faith. Grief was thus apotheosized; it became a companion and mentor. After many years it brought a perception of true pantheism—a flash of the Manasic light. This poem became a kind of Bible for the next fifty years. Many read it at Tennyson's own funeral, while waiting for the beginning of the services. Yet as a solution of the mystery of death—even a poetic one—*In Memoriam* is hardly adequate.

Indeed, Tennyson pretends to no solution. Rather he reveals unmistakably the tragic failure of Christianity to give the truth about death—and, of necessity, about life and the purpose of life. The poem tells the agonies borne by devoted hearts who accept from their God the life and the death they believe He causes, the promises He offers, the ghastly suffering He permits. There is no answer within the scope of Christian teaching to the doubts, the fears, the terrible strivings after truth which Tennyson here records.

In Memoriam voiced the deep feeling of thousands of Christians, and it left them with a faith forlorn—finer indeed than what they had before the harrowing of their souls; yet a faith that was narrow and impoverished—a faith which unconsciously they willed to keep because they knew no other. That faith had its summary in the prefatory Invocation addressed to "Strong Son of God, Immortal Love." But while in these lyrics he ended his fight with the most materialistic theories of science by rejecting them (*CXX*)—"I was *born* to other things"—he never so whole-heartedly broke asunder the limitations of orthodox religious doctrines.

Perhaps the greatest service *In Memoriam* rendered to mid-century English thought lay in Tennyson's refusal to accept Spiritualism. Some of the lyrics of the poem show his thoughtful consideration of the comforts offered by the spiritualistic theories, but he definitely set aside necromancy. His avoidance of mere psychic effusions, and the exaltation of his final experience, may have served as warning to other sorrowing hearts not to trust supposed "communications" from the dead. Some may have seen that only after years of longing, after countless upreachings and purifications of soul, was he able to rise to such a union in Spirit.

One of the strong influences in the early part of the nineteenth century was the beauty and charm of the mediaeval. Tennyson felt deeply the power of that past age, which he elaborated in his *Idylls of the King*. None of his works show more of the universality and timelessness of true philosophy and sensitive ethical perception. But while he heightened for others the unique qualities of the Middle Ages, he did not dwell on the lure of Roman Catholicism. He was too staunch an advocate of England and her Church. The Oxford Movement that swept John Henry Newman into the Catholic fold left Tennyson untouched. It is possible that the Oxford Movement was a sub-conscious preparation of the Church against the coming Theosophical Movement. Tennyson, by not falling victim to that influence, was again a safeguard to his readers, as in the case of Spiritualism.

Only in the last third of his life did this poet show knowledge of the Hindu philosophy, customs and literature. Some phases of these he grasped and expressed with characteristic open-mindedness. "The Higher Pantheism" gleams with vivid intuitions: "Spirit with Spirit can meet—Closer is He than breathing, and nearer than hands and feet."

"The Ancient Sage" is a further development in oriental setting. Even the phraseology is reminiscent of oriental thought:

> If thou would'st hear the Nameless, and wilt dive
> Into the Temple-cave of thine own self. . . .
> The Abysm of all Abysms, beneath, within. . . .
> . . . Let by thy wail and help thy fellow men,
> And make thy gold thy vassal not thy king. . . .

The longest and most notable poem inspired by the Orient is "Akbar's Dream," one of Tennyson's last works. It displays sustained power, catching the essence of the life, the remarkable tolerance and high striving of the greatest Mogul emperor of India. Akbar created a religion that epitomized the best in all beliefs—a faith which, unfortunately, did not last beyond his death. Tennyson's poem shows Akbar in his Dream rejoicing in this "sacred fane, a temple, neither Pagod, Mosque nor Church, in which all creeds might live," when he suddenly sees his "fair work destroyed and hears the shriek and curse of trampled millions as before." But Tennyson added a restoration:

> From out the sunset poured an alien race,
> Who fitted stone to stone again, and Truth,
> Peace, Love and Justice came and dwelt therein.

It may have been the power of truth hidden in the subjects of his Eastern studies, awakening old reverberations, that led Tennyson to end Akbar's Dream with a Hymn To The Sun, and declare that all beings in Nature—"Kneel adoring Him the Timeless in the flame that measures Time!"

Considering how little of his work reflected theosophical teaching, how merely mystical are passages sometimes cited as signifying reincarnation, how bound were even his more advanced ideas by the intellectual limitations of his time, one may hesitate to classify Tennyson among the truly great ones who were "Theosophists Unaware." All through his life Tennyson uttered his highest cognitions when least bent on philosophy, when he was musing in his heart on some struggle or victory. His son's *Memoir* indicates that as a man Tennyson attained even toward the last a grasp of truths that he never was able to put forth as poet.

Of the poems possessing unexpected subtlety, "Ulysses" seems nearer to Theosophy than any other. The aged Ulysses sees of himself that "From the great deep to the great deep he goes." He cries out with the yearning that lives in every striving soul:

> I am a part of all that I have met;
> Yet all experience is an arch wherethro'
> Gleams that untravell'd world, whose margin fades
> Forever and forever when I move.
> How dull it is to pause, to make an end,
> To rust unburnish'd, not to shine in use!
> As tho' to breathe were life. Life piled on life
> Were all too little, and of one to me
> Little remains: but . . . vile it were
> For some three suns to store and hoard myself,
> And this gray spirit yearning in desire
> To follow knowledge, like a sinking star,
> Beyond the utmost bound of human thought.

Such was Tennyson's intuition when he wrote this poem. Later he said it was composed "soon after Arthur Hallam's death and gave my feeling about the need of going forward, and braving the struggle of life perhaps more simply than anything in *In Memoriam.*" One may rather say, gave his feeling "more powerfully." Had Tennyson actually lived out his perception of progress as embodied in this poem, he might never have written some parts of *In Memoriam.* "Ulysses" by itself is worth many of the lyrics of that compilation, through its greater feeling and utter sincerity. The poem closes with heart-moving power, Ulysses declaring his purpose:

> Tho' much is taken, much abides; and tho'
> We are not now that strength which in old days
> Moved earth and heaven; that which we are, we are;
> One equal temper of heroic hearts,
> Made weak by time and fate, but strong in will
> To strive, to seek, to find, and not to yield.

In these passages, and in certain portions depicting King Arthur—lines composed when he forgot about the personal, forgot about beauty and fluency of style, when the Greatness of Things swept him up and overshone the brilliance of earthly days—the Manasic Ray did indeed penetrate and command Tennyson's poetic genius. Nowhere more than in "Ulysses" did he reveal the vigor of will, the call of the Egoic. Higher than "King Arthur" because more direct and simple, far stronger than the usual poet himself, "Ulysses" stands as Tennyson's profoundest expression—his greater Ego speaking its own vision.

COMMUNICATIONS FROM "SPIRITS";
Their Sources and Methods

THE complexity of this subject makes treatment of it difficult. So little is known, and challenge of power to know is so natural, that any treatment must be unsatisfactory. Those "spirits" whose existence as active entities wholly in the spiritual world is claimed by the votaries of the worship of the dead, have not told us clearly anything of lasting value. They have had in America distinctly forty years to give the information in, but disagreeing among themselves and not showing in any way a concert of mental action by way of explanation, nothing has as yet resulted from the very sphere where, if anywhere, the knowledge ought to exist. If it be true, as is asserted for them, that those who have reported are conscious, intelligent spirits, then all of them who while reporting to man have failed to lead him to a right conclusion are blameworthy. Some of these entities or intelligences or spirits or whatever they are have, however, made through their mediums assertions of fact about nature and occult physiology which are in my opinion true, but they have not been accepted. Independently speaking in the air, using trance mediums and writings, they have at various times spoken of and described the astral light; have upheld reincarnation; have sustained the teachings of Swedenborg, and in many ways indicated a complete agreement with Theosophical explanations of occult nature; they have shown that materializations of spirits cannot be possible, and that the sometimes really coagulated forms are liable to be frauds of a pious nature, inasmuch as they are not the bodies of the dead nor in any sense whatever their property, that they are over and over again simply surfaces or masses on which pictures of dead or living may be reflected, being thus a spirit-conjurer's trick beyond our power. But they have found no favor, and the cult does not, as a whole, think along those lines. If, then, the "spirits" themselves failed to get credence, how shall I gain any? The scientific world, on the other hand, knows not these realms, and believing not in either Theosophical or Spiritualistic explanations accords no belief to the one or the other. So we will have to be satisfied with just saying what is in mind, trusting to fate and time alone.

Many factors have to be admitted as present in this question. Some of them may be described, but many must as yet remain untouchable.

Note.—This article originally appeared in the *Path*, October, 1894.

First. There are the minds (*a*) of the medium, and (*b*) of the sitter or sitters or enquirers. Neither can be left out of account. At once this should show how vast is the theme, for it is well known that the mind and its powers are but little known.

Second. Occult psychological powers and faculties of all concerned. This would include the subconscious or subliminal mind of the hypnotic schools.

Third. Physical memory, which is automatic, racial, national, and personal. This is present at all times. To overlook it is simply blindness. To trace it is extremely difficult, requiring a trained mind and trained inner sense. It is that memory which causes a child to catch at a support even just at birth; it is the guide in sleep when often we do acts for preservation or otherwise; it brings up the hate that a man of one race may feel for another race after centuries of oppression or repulsion; it causes the cat, no matter how young, to arch back and expand the tail the moment a dog is near. To say that man, the one who is the last great product of all the material evolution, has not this physical memory would be folly. But I have not heard that the spirits have told of this, nor described it, nor indicated how it may be traced, nor to what extent it acts in the simulation of conscious intelligence.

Fourth. Forces in their law and method wholly unknown to medium or sitters. These constitute the moving power, the writing force, the reflecting power, and all the vast number of hidden powerful forces behind the veil of objective matter.

Fifth. Entities of some kind or another, unseen but present, whether elementals, elementaries, shades, angels, nature-spirits, or what not.

Sixth. The Astral Light, the Ether, the Akâsa, the Anima Mundi.

Seventh. The Astral Body of medium and sitter. I have purposely put this by itself, for it has its own automatic action as much as has the physical body. With it must be also noted its memory, its idiosyncrasies, whether it is new for the person in question or whether it is one that has been used for more than one life, though each time in a different body. For if it be new to the present body, its memories and powers and peculiarities will be different from those of one that has actually been through several lives. It is not so rare in fact that the astral body is an old one; many mediums have strange powers because they have several distinct astral memories due to so much prior experience in one astral body. This alone would furnish a field for study, but we have not heard of the "spirits"

telling about it, though some have shown that they experience these multiform personalities.

Lastly, there is the great fact well known to those who have studied this subject from its occult side, that the personal inner self centered in the astral body has the power not only to delude itself, but also to delude the brain in the body and cause the person to think that a distinct other personality and intelligence is speaking to the brain from other spheres, when it is from the astral self. This is for some people extremely difficult to grasp, as they cannot see how that which is apparently another person or entity may be themselves acting through the means of the dual consciousness of man. This dual consciousness acts for good or for the opposite in accordance with the Karma and character of the inner, personal self. It sometimes appears to a sensitive as another person asking him to do this, that, or the other, or exhorting to some line of conduct, or merely wearing some definite expression but being silent. The image seems to be another, acts as another, is to all present perception outside the perceiving brain, and no wonder the sensitive thinks it to be another or does not know what to think. And if the present birth happens to be one in which strong psychic power is a part of the nature, the delusion may be all the greater.

Having briefly analyzed to begin with, let us now go further.

During the history of Spiritualism, many communications have been made to and through mediums upon many subjects. Facts have been given that could not be known to the medium, some lofty ideas have also had expression, advice has emanated, prophecies have been issued, some of the questions that vex the soul have been treated.

That facts of death, kind of death, place where wills might be found have been told, unexecuted purpose of the dead expressed, personal peculiarities of the former person shown, have all been too easily accepted as proof of identity. These things are not proof. If they are, then a parrot or a phonograph may prove identity with a man. The possibilities are too many in other directions for this sort of proof to be final or even competent. The living clairvoyant may, by taking the requisite mental steps, become so absorbed in the person clairvoyantly brought up—both being alive—as to accurately reproduce all the other person's peculiarities. Consequently the same thing done in respect to a deceased may be possible in the same way for a clairvoyant entity on the other side of death reporting to us. But, at the same time, it is the fact that the astral body of the deceased does now and then consciously have a part in such reports by reason of

unfinished separation from earth and its concerns, or from gross materiality. In other cases where the astral "shell," as some call it, is involved, it is galvanized by nature spirits or by the power of living beings once men who are condemned by their own character to live and function in the denser part of the astral envelope of the earth.

The very moment we go to a medium, who always forms the condensing focus for these forces and that realm, we begin to draw to us the astral remains of all persons whom we think of or who are enough like us or the medium to fall into the line of attraction. Thus we have in the sphere of the focus those we knew and those we never heard of and who never heard of us when they were alive. Elemental sprites which act as the nerves of nature come also, and they, condensed or plunged into the human astral shells, give a new life to the latter and cause them to simulate intelligence and action sufficient to delude all who are not positively trained in these matters. And this sort of training is almost unknown as yet here; it does not suffice to have followed on the proceedings of hundreds of *séances* or hundreds of experiments; it consists in actual training of the inner senses in the living man. If the astral shape is coherent it will render a coherent report, but that is what also a phonograph will do. If it be partly gone or disintegrated it will, like a damaged phonograph cylinder, give a confused report or suddenly stop, to be replaced by another, better or worse. In no case can it go beyond facts known before to it, or those known to the inner or outer sense of the medium or sitter. And as these astral shells form the greater part of what come to a medium, this is the reason that forty long years of dealing with them have resulted in so little. It is no wonder, then, that the "astral shell" theory has been over-worn by many Theosophists, causing Spiritualists to think that to be the only explanation which we have. A judicious fear also has contributed to the much dwelling on this theory, for with it come up all the actual and very present dangers to mediums and sitters. These galvanized things necessarily are devoid of conscience, and hence cannot but act on and from the very lowest plane of morals and life, just as may happen to be the left-over material memory of the astral person; and that will vary in accord with the essence of the former life and not with its appearance. Hence we may have the shade of Smith or Jones who seemed to their neighbors to have been good men but who in reality always had low or wicked thoughts and strong desires which law or convention prevented them from giving full expression to. In the astral world, however, this hypocrisy is absent, and the real inner character will show itself or have its effect. And in any case whatever,

the material shade of the best of men will not be as good as the man tried to be, but will have all the follies and inner sinfulness of his inheritance against which he struggled when living. Therefore it cannot be that these astral remnants are beneficial to us, no matter who was the person they once belonged to. They are but old clothes, and not the spirit of the man. They are less divine than the living criminal, for he still may be a complete trinity.

But good thoughts, good advice, good teaching, high ideas, noble sentiments have also come from this other world, and it cannot be that "astral shells" have given them. If they were sifted out and tabulated, it would be found that they are not different from what living men have said of their own free will and intent. They are not new save as to means of communication. The strangeness of method very often serves to more deeply impress them on the mind of the recipient. But yet this extraordinary means has now and again led men to give them out as something new in all time, as very wonderful, as a revelation, when the unprejudiced observer sees that they are the opposite, are old or trite, and sometimes mixed up with gush and folly, the product of either one side or the other as might happen. This has cast a stigma on the cult of Spiritualism and made the profane to laugh.

We have therefore to consider such communications which were valuable at the time or to a person, and beneficial in their effect. For were we to refuse to do so, the weapon thus forged will cut the Theosophist who so often is found to be a believer—as I am myself—in communications from Masters or Mahâtmas who are no less spirits, but rather more so, because they are still in bodies of one sort or another.

WILLIAM Q. JUDGE

"LOVE BEYOND THE GRAVE"

We are with those whom we have lost in material form, and far, far nearer to them now, than when they were alive. And it is not only in the fancy of the *Devachanee,* as some may imagine, but in reality. For pure divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group. Again we say that love beyond the grave, illusion though you may call it, has a magic and divine potency which reacts on the living. It will manifest in their dreams, and often in various events—in *providential* protections and escapes, for love is a strong shield, and is not limited by space or time.

—H. P. B.

DEFINITIONS

THE life of every man is his attempt to define himself. A human being is forever moving in the current of evolution, in a direction chosen by himself. Ultimately, it is by this direction that a man may be defined, in the same way that any moving force, the nature of which is obscure, may be defined. The direction is chosen, however, because of the definition of self already held, which of necessity depends upon the perceived relationship of self to other selves. If no common tie is discovered linking man to every living thing, then other selves become but instruments for the gratification of self. If the horizon of self widens to include the needs of but one other being, one begins to move away from the nihilistic pole of concentration in the purely personal self.

Definitions of self, for the average man, are generally limited by family and community. Patriotism is an expression of men defining themselves as bound up with and responsible to more than those few with whom they share personal relationships. Religion is usually the admission that higher powers than those represented by man exist, that self cannot be considered apart from a higher source of spiritual energy. However inspiring may be patriotism and religion, both manifest unworthy features—nationalistic propaganda and intolerant dogmas. Within limits, democracy, for instance, allows each one to define his own relation to government, but when factions seek to define that relationship, totally, for others, the spirit of democracy is lacking. Religion, being intrinsically a faith in powers higher than man's present capabilities, should be a constant stimulus towards the evolution of a higher life, yet the dogmas of religion prohibit the mind from seeking wider perceptions. Philosophically, then, each man must define his own relation both to social groups and to religions and philosophical teachings, if these are to have vitality for him.

No man can define another, for no man fully knows another. No man can determine the direction that another will take. It is difficult enough for man to define *himself,* free from pride and self-interest. Search for self-understanding is made complex by the many areas in which self interpenetrates other selves. Even *philosophically,* the definition of self is no easy matter. According to the judgment of the age we live in, it is not only difficult—but impossible.

Theosophy exists in the world to help men understand themselves and nature. It affords the means for individual definition in terms of eternal universal truths. Through that definition men come to know themselves.

ON THE LOOKOUT

The War At Home

While thousands of planners, both professional and amateur, are now working on the problems of reconstruction in Europe and elsewhere after the war, little or no attention is being given to the mental and moral disasters that already are attacking both the military forces and the civilian populations all over the world. It may even be said that these latter effects of war are more destructive than the physical catastrophes produced by the struggle, more far-reaching and lasting because of their subtlety and apparent relative unimportance. There is, for example, the blow to education, caused among other things, by the man-power shortage. Unless more teachers are found to staff the schools of the United States, the nation's public school system "faces collapse," Dr. Donald DuShane recently warned a convention of the Teachers Union. (New York *Times*, April 18.) But the teacher shortage is not the only menacing factor. Dr. DuShane told of children of 12, 13 and 14 who are leaving school to work in industry, and are hired "in the name of patriotism." The report continues:

> Only the education of the masses of this country will save democracy, which will face its most serious trial in the post-war world, he asserted. He said it would be a "suicidal policy" to cut school budgets and put our children to work. Moreover, he warned that if we neglect the education of the 30,000,000 boys and girls in American schools today "we will have 30,000,000 young voters ripe for fascist leaders, as in Germany."

Responsibility of Citizens

Another speaker before the convention reported a nation-wide drive to reduce educational budgets "regardless of the consequences to education."

> The economy drives against education are prompted by opposition to public education . . . "because free public education does what Thomas Jefferson said it would do—it gives power to the people."

The generation now growing up—who will be in the full vigor of youth during the throes of post-war recovery—will be ill-equipped to face the enormous problems of the future, if the American people do not recognize that the education of their children

is as important as any other issue before the public—possibly more important. Citizens must interest themselves in this problem because, as Dr. DuShane says, "the States can't or won't support education in the wartime economy."

Mental Casualties

Psychic disaster arising out of the war has reached extraordinary proportions. Col. Roy D. Halloran recently revealed that "from 15 to 20 per cent of all casualties being returned to the United States are neuropsychiatric." (New York *Times*, May 10.) In some combat areas mental and nervous disorders have been as high as 40 per cent of all casualties. In the United States, soldiers are leaving the army to enter mental hospitals at the rate of 27 men per thousand, showing, as the *Times* reporter remarks, "the almost startling effects of war on the human mind." Hospitalization for mental disease of men at the front is second only to malaria and battle wounds.

Neurosis of War

The unspeakable mental sufferings of American troops at Guadalcanal and the resulting nervous disorders are described by Lieut. Comdr. R. Rogers Smith. (New York *Times*, May 12.) So horrible were their experiences that men afflicted with this "new disease of the nervous system" were reluctant to tell what they went through. When help did not come to the small force of Marines, they began to think they had been left there to die. The Commander relates:

> Soon they were sure that none of them would get off the island, that they were expendable, doomed. Soon this helpless hopelessness overwhelmed them and contributed no small part to their final collapse.
>
> Fatigue produced by all these other factors increased and wore them down. Painful aching fatigue that they felt could not have been relieved or cured. And this in men trained to such an extent that they had known no fatigue during most of their periods of activity.
>
> The similarity of complaints, symptoms and objective findings is almost beyond comprehension. In this group we have all types of physiques and mentalities and emotional, environmental and educational types, yet clinically they were all the same individual, with identical complaints and symptoms.
>
> Even after their arrival at our hospital the slightest sharp or sudden noise would cause them to jump or run from the room. A mild reprimand might produce some sort of outburst or an A.W.O.L., and

> the fear that they would be thought "yellow" was universal. We found one of our first duties to these newly arrived patients was to endeavor to relieve them of this thought of cowardice and it was pathetic to see how grateful they were when told that no one could ever consider them cowards.
>
> They soon found that they could not tolerate alcohol. Men that formerly were proud of their ability to carry liquor found that a couple of short beers would make them cry like babies or want to fight everyone in sight.

Some of the men suffering from this war neurosis are returning to the front after partial recovery, others are going home. Commander Smith believes that these men, together with victims of other mental disorders, will return to civilian life "in ever increasing numbers to the extent of 30 per cent of the casualties of war."

CONTRIBUTION TO "MORALE" LITERATURE

While a military psychiatrist makes this report of the effects of war on soldiers, a civilian psychiatrist, Dr. Gregory Zilborg, of New York, brings his professional knowledge to bear on the problem of "morale." He told the annual meeting of the American Psychiatric Association that "to build up the morale of both civilians and soldiers, a sense of hate engendered by the fear of death, is a prime requisite." (New York *Times*, May 13.) Basing his conclusion on studies of troops in action, he explained:

> It is the degree of conversion of the fear of death into murderous hatred that is the main ingredient of what we call "morale." . . .
>
> It is a well-observed fact that "green" troops become seasoned as soon as they become angry—that is, as soon as they begin to convert their fear of death into hatred and aggression. This usually happens after the baptism of fire, not so much because the soldiers become accustomed to the fire of the enemy, but primarily because their anger begins to be aroused after they have lost some of their brothers in combat. It is the mechanism of revenge, of overcoming death by means of murder, that is the most potent psychological factor.

IS THIS "MORALE"?

Dr. Zilborg suggests that civilian morale might be better if the people at home could be told more about "our losses and see more of our wounded." One wonders if a pronouncement by the recently organized "Home Front Commandos" of Sacramento would appeal to him as evidence of better morale on the Pacific Coast. According to the Sacramento *Bee* for June 4, the "Commandos" have de-

termined to solve the Japanese problem before "pacifists, religious cliques and the brotherly love gang frustrate anything that may be attempted when peace comes." The Japanese, the Commandos are quoted as saying, are "treacherous, faithless, untrustworthy, irresponsible, inhuman, depraved, ungodly, soul-less and disloyal." Among the fifteen objectives of the Home Front Commandos are the deportation of all alien Japanese, the deportation of all aliens and holders of dual citizenship, and the passage of laws that would prevent "any Japanese from carrying on any sort of business whatsoever."

Disillusioned Liberals

The sacrifices involved in this war will cost the American people incalculable values in life and hope and human decency. What of the real objectives of the war—the peace objectives for which these sacrifices are being made? Turning to liberal magazines, the *New Republic,* for example, which is accustomed to see as much of the bright side as its editors can find, we are again disappointed. Bruce Bliven, editor of the *New Republic,* announced in the issue of May 17 that "American liberals are profoundly unhappy about the political aspect of the war." Stalin, he says, is simply a nationalist with little concern for the solution of world problems. The British policy is in the grip of the Tory Party and the English fight "against" fascism, but not "for" democracy. Churchill, life-long opponent of freedom for India, sets the pace for American diplomacy. In short, the United Nations are not united except by military necessity. They cherish no common ideal of great social and political reforms. As Mr. Bliven says: "Some of the key figures in the United Nations Governments consider this just another old-fashioned war to be followed by an old-fashioned peace and—though they try not to think about it—to be followed by another old-fashioned war, and so on." For so vigorous a pre-Pearl Harbor advocate of war thus to proclaim his disillusionment may be a sign of the fundamental honesty of this organ of American liberalism, but it bodes ill for an intelligent solution of the problems of the post-war world. And it is to those problems that every well-intentioned citizen of the world should now direct his hopes and his most serious thinking.

A Hollow Victory

Whether one regards the war as a tragic necessity or as a hideous mistake, the work of rebuilding western civilization after it is over can be carried through to relative success only if there is realistic

appreciation of the mental and moral harm that has been and is being done during every hour that the strife continues. This is no time for blithe assurances that everything will be all right after the war, nor for saying that present evils should not be "exaggerated." While there is yet time to check the rise of insane prejudice, of the race hatred that is more corrosive to those who hate than the hated, these evils *cannot* be exaggerated. It will be a hollow victory for America if our energies and devotion are so wholly given over to war that, when it is finished, we have forgotten the meaning and requirements of peace. If the warring nations settle down to another such slough of bitterness and mutual suspicion as followed World War I, with nothing learned, with greed and fear ruling the victors, then not just the present generation, but their children, and their children's children, will have to pay the price.

"DOWN TO EARTH"

In the May *American Mercury,* Alan Devoe writes of "men who live a great deal, and awarely, in the outdoors," noting that their faces commonly show an inner repose that bespeaks "a sureness and a rest in the spirit." He suggests two reasons for this tranquillity.

> There is this reason: that when a man has come to know long enough and well enough the natural world of earth and sky and water and birds and trees and beasts, he has learned that the spirit of that world is closer to a comedy than a tragedy. The dance of life is a glad dance, among protozoa and wapiti and the wind-shaken birches. There is much exultancy, in the green places, and no despair. It is borne in upon a naturalist, with the power of a sub-rational mood rather than the frail unconvincingness of a set of syllogisms, that Francis of Assisi was very close to the heart of things, and that Arthur Schopenhauer was very sick and far away from it.

The religion of nature, or true Pantheism, H. P. Blavatsky indicates, is Theosophy, the religion of the ancients which will be the religion of the future. (See "Pan and Pantheism," THEOSOPHY, XXX, 419.) Pantheism is the study of "the heart of things," for it teaches that behind all forms is the one universal principle of life. Regarding all things and beings as activated by a moving spirit, conscious or self-conscious, the religion of nature extends to all manifestation that principle of progress or evolution which later and dogmatic systems have attempted to reserve for a special creation called "man." Primeval naturalism exempted no form of existence from the reign of absolute law, and thus encouraged in man that natural reverence

for justice which authoritarian theology has outraged in its teaching of the false doctrine of special gifts and privileges to man. Little wonder the face of a naturalist, Henry Thoreau's for instance, betokens restful calm: it is the philosopher's calm, as his is the philosopher's religion, the anciently universal "nature worship."

Comrade Death

Mr. Devoe's second reason "why earth-intimate men have so often the look of an inner and equipoised placidity" is that "to scrutinize the life of nature and grow familiar with it is also to scrutinize and grow familiar with natural death":

> So constantly is a naturalist made aware of death, so much is it a part of his everyday experience and contemplation, that he sees it familiarly, as only one episode, one phase of the rhythm, in the great pulsings and cycles of recurrence which are life's mode of continuance. There is the morning, and he has found it good. There is the noon, and it has seemed well to him. There is the night, and why should the night be a bitter stranger? It is not possible to spend a lifetime watching the maples grow green in spring and leafless in autumn, the ponds now thronged with green-skinned frogs and now locked in ice, the earth itself spinning now into sunlight and now into the dark, without coming to feel toward death, so to speak, nearly comradely.

A Right and Satisfying Thing

That Nature's cyclic processes and rhythms should induce in nature's observers, a "comradely" feeling toward death does not surprise the theosophist who is familiar with the Second Fundamental Proposition of the Secret Doctrine, the absolute universality of the law of periodicity. The daily cycle of morning, noon, night and morning again, gives no cause for grief. With the birth of a new morning, we do not weep over the "death" of the night before, and the end of one day only foretells the dawn of another. So the naturalist comes to look on the greater "day" of human life as only one half of the cycle of which death is the other half, and both life and death as part of a recurring rhythm. The fact of death, as Mr. Devoe states, "can be a hideous and catastrophic thing, or it can be a right and even satisfying thing, depending on how a man is disciplined to look at it." Or, in H. P. Blavatsky's words, "Death comes to our spiritual selves ever as a deliverer and friend."

A $200,000,000 INVESTMENT

The *Saturday Evening Post,* April 17, considers the "golden harvest for swamis, mediums and tea-leaf sibyls" in an article entitled "The Soothsayer Comes Back," by Maurice Zolotow. Mr. Zolotow begins with statistics:

> According to John Mulholland, a well-known professional magician, who is our leading authority on soothsayers, there are now some 80,000 full-time fortunetellers in the United States. And this, says Mulholland, is a conservative estimate. To anyone who takes it for granted that we are living in a scientific age, this news comes as something of a shock.
>
> "At least four out of ten people," continues Mulholland sadly, "have a sneaking conviction that 'there is something in it,' and I should roughly guess there must be about five million men and women who go beyond this casual faith and actually guide their daily lives according to how an astrologer or a palmist says they should do it."
>
> The war and its train of baffling anxieties have brought about the greatest boom in its history to the prediction business. According to estimates of the Better Business Bureau, Americans are now spending almost $200,000,000 a year to know the future.

SURFACE DREDGING

The article reports on mediums, astrologers, and fortunetellers, all of whom Mr. Zolotow interviewed or observed, and the general impression he gives is that where such individuals are not outright imposters they are misguided enthusiasts. The "investigation" seems to have been conducted with a view to discrediting all branches of commercial prophesying, and as is often the case with prejudiced observers, Mr. Zolotow found just what he was looking for, and saw or reported little else. Unfortunately, the obvious bias and the rather flippant tone of the article do much to weaken the case against what Mr. Zolotow would call "astral malpractice." Psychic and astral mysteries are not to be fathomed by surface dredging, and to prove that some soothsayers and mediums are frauds does not disprove the possibility of psychic powers latent in man. The exposure of fraudulent phenomena is necessary and commendable, but the exposer must know what are the true facts of the case before he presumes to declare what is false. Or, if this is not possible, he should at least confine his criticism to that area of the field in which he is sure of his ground. While proceeding on the theory that "appearances are

deceiving," he should not forget a companion maxim, "Where there's smoke, there's fire." In other words, the investigator must not make the mistake of denying the true coin because he has discovered counterfeits.

Conversion of Believers

It should be remembered that the history of spiritualism or psychism is not without its "converts," and these are frequently recruited from the ranks of those who have been most definitely opposed to "belief in spirits." Indeed, the unbelievers, "agnostics," seem peculiarly susceptible to belief in spiritualism. This brings home the fact that ardent believers and determined disbelievers are more closely related than is commonly supposed, that, in fact both groups are *believers,* and are to be distinguished only by the things they believe in. The transformation of the "faithful" of one religious sect to the "faithful" of another and radically opposed sect is a common enough occurrence to warn the conscious thinker against mere belief or disbelief. The reality of psychic powers requires neither belief nor disbelief, but understanding. The philosophical principles basic to that understanding are to be found in the theosophical teachings, and are given by Mr. Judge in the last two chapters of *The Ocean of Theosophy.*

Insect Caste System

Bent on destroying termites, biologists have found it profitable to study the caste system of this pest in much the same manner as a prospective human conqueror studies the caste and social systems of the countries which he intends to destroy. The biological study has brought forth considerations of wider interest than the matter of preserving porch posts. ("Suggested Caste Taxonomy for the Common Termite," Dr. A. L. Pickens, Paducah Junior College, Jan. 29.)

The caste or hierarchical system of the *Reticulitermes* group is most complex, containing three castes, four sub-castes, and three intercastes; by no means emulating the Hindu system but approaching it. The duties of each caste, sub-caste, and intercaste usually are rigidly defined and specialized, and are very reminiscent of an army organization with its commanding hierarchy and corps of specialists. Dr. Pickens has a curious commentary on the last-developed of these subdivisions, which he termed a *tiro*—

> following the Latin and Austin Dobson's spelling of the word, which originally signified a newly levied soldier, or beginner. It really

> seems to be the last of the known forms to make its appearance, and its tyro—using the common spelling—nature shows in its being both soldier and reproductive but doing neither well.

There are human castes similarly divided between diverse duties with similar results.

"PECK-RIGHTS"

Some time ago there was recognized among hens the famous "peck-order" or European-type social system; in which the "peck-rights" of every hen in a flock are firmly established and recognized. Thus each hen can peck certain other hens without reprisal, and in turn is pecked by still others but does not dare peck back. Each hen thus has something to live for besides eggs—except the hen at the end of the line, which, we presume, must perforce find compensation in the hope of a brighter hereafter. As in human society, the order can occasionally be upset somewhat by a hen with special initiative, or which has passed some time in another flock with a weaker average and has thus gained self-confidence.

HIERARCHICAL ORDER OF DIRECTION

In fact, however, both the hen-house and the termitary are simply reflecting a fundamental fact in nature—the hierarchical order of direction. This is so firmly founded in irrevocable law that even the most extreme democracy is forced to entrust its administrative affairs to hierarchical systems; and any human assemblage of three or more persons constitutes itself a hierarchy, according to the object to be obtained by common effort. Evolution at any level is hierarchical. But wise is the man able to recognize the *true* order of direction in human society as it is now, with most of its hierarchies actually almost inverted, and with the center of gravity of true character, not at the summit, but somewhere near or below the middle point of the social and material ladder.

Dr. Pickens illustrates the derivation of the termite castes from the common egg mass as follows:

A
T N
E
S W
G

Here "E" is the egg mass and the other letters are for the various castes and inter-castes. This is significantly reminiscent of the *occult*

order of nature, in which the "thing-in-itself," including human consciousness, is surrounded and distinguished by its six major attributes.

Pythagorean Mysticism?

The construction of the termite caste system suggests to Dr. Pickens an evolutionary development in which a single rectiform line of descent branched first into two, then later into three. But he objects to the idea:

> Such a theory smacks too much of some force leading the insects along the mystic Pythagorean monad, duad and triad. . . .

Since the actual order of nature is precisely development along that line, Dr. Pickens' misgivings, we think, smack too much of modern pride losing a priceless clue at the moment of discovery; urged thereto by a subtle fear that someone, a long time ago, knew as much as, or more than, the modern scientific groper among the bio-mathematical mysteries.

"The Principles Involved"

Theosophists talk much of "the principles involved," too much, it may be thought. But there is a sound reason for the constant iteration. The form or expression of an idea may have great plausibility, an activity or an enterprise may appear to foster great good, and those who regard merely the form, the expression, the activity or the enterprise will think "Here is truth," or "There is a worthy cause." After a certain lapse of time, it may occur to them to wonder why results are not forthcoming, why old abuses have the same vitality they always had, why "the idea doesn't take hold." Perhaps some will look closer to see exactly what "the idea" is and if the investigation is thorough and basic, they finally arrive at the motivating principle. Only then will they be able to understand why their program does not work, for the limitations of the result cannot be understood except by a study of the underlying cause. A more direct way to test the practicality of an enterprise is to examine the principles involved first, and not after effort has been expended in vain.

A discussion of the social and economic advantages of regional planning, or public housing developments, offers an illustration. We single out two sentences which are obviously intended to give the basic idea of the program:

> Planning cannot make a better man, but it can prepare the grounds upon which a better man may be developed. Human nature will change only when it is subjected to a favorable environment over a long period of time. (*California Arts and Architecture* for May.)

To say that planning will *help develop* a better man is but to say more guardedly that planning will *make* a better man. And then to affirm that nothing but the influence of environment will change human nature is to take up the original idea again in all its force. Now, either environment or "planning" can make a better man or it cannot. There are no two ways about it.

This is not the first era in history in which environment is thought to be the solution of social problems. The twentieth century is not original in exaggerating the influence of surroundings on character. These are old ideas and *partial truths*. Environment is an influence, heredity is an influence, education is an influence, but none of these is the determining factor in human evolution. Indeed, the greatest influence of all is of another order. It is the individual's power of choice. If environment was the determining factor, a Lincoln would be impossible; if heredity alone were sufficient, he would be a "miracle"; if education made the man, Lincoln would have lived and died a farmer or a shopkeeper. But Lincoln was more than these externalities. He moved through heredity, environment and education as any strong soul moves through them, as a trained swimmer meets and conquers the tide.

CONSERVATION OF ENERGY

It is not "idealistic" or impractical to center attention on principles: but it *is* both impractical and unrealistic not to do so. It is utterly, though paradoxically, true that the deepest philosophical principles are the most practical knowledge a man can have. This is obvious to one who studies the actual objective results of the so-called realistic approach: the approach is successful insofar as the effort is sincere. But sincerity is not enough, motive is not enough, "planning" is not enough: with these must go knowledge, *knowledge of principles,* or the effort falls short of its objective. And there is no dearth of such failures in the world today—good work, hard work, done for the wrong reason, out of time, place and season. It is one of the purposes of Theosophical work in the world to conserve energy, human and otherwise, by putting it to its best use. Since all living beings share in evolution it is of supreme importance that the process shall be carried on as intelligently as possible. The economy of nature is guilty of no waste motion: nature works on a well-established plan, the principles of which are so basic as to be called *laws*. Shall human economy be less "conservative"?